

# Realization

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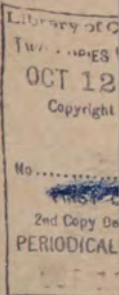
BY

JOSEPH STEWART, LL.M.

November, 1900

VOL. I

NO. I



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# Realization

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# Realization

BY JOSEPH STEWART, LL. M.

VOL. I

NOVEMBER, 1900

NO. 1

## The Philosophy of Attainment.

### I. New Factors.

**P**HILOSOPHY, for each one, is his synthesis of knowledge into one consistent and rational whole. If his knowledge advances, his philosophy must change to express it. Sometimes the general advance of knowledge is too great and rapid to allow readjustment, and philosophies disappear, and when men lose their philosophy they for a time lose their faith in the eternal verities. But so consistent must be the human consciousness with the Universal Consciousness that such periods are followed by those of great reconstruction, in one of which we now are.

In this effort at reconstruction the results of modern science are gladly accepted, but the non-spiritual inference drawn from them is rejected in favor of the spiritual which appears warranted by a vast array of facts and new knowledge. The deeper consciousness cannot grow unconscious of its nature.

We are here concerned with that synthesis of facts and knowledge which will suggest the attainment of the higher possibilities in life, which will assist un-

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foldment and the realization, not only of a higher degree of perfection and efficiency of normal faculties but in some degree faculties of a supernormal nature. To one who believes that life's possibilities are not summed up in the struggle for existence such a question is a rational one. In proposing such a view we must conserve all that is beneficent in the normal life method to which we are heirs, and seek to adjust it upon lines which include the new facts and knowledge and though seeking to attain the desirable supernormal in faculty and experience, carefully avoid methods and theory which tend to effect a maladjustment of life to its natural orderly and proper relations.

We will find the elements to be considered of great interest as well as the knowledge of them of importance in the effective application of our efforts. A general summary of these (particular consideration of which will be otherwise given) is as follows :

(1) The facts and philosophy of subliminal consciousness : the new conception of the psychic nature of man : the fundamental characteristics of the subliminal self and their potency in life-expression and unfoldment.

(2) The psychic genesis of the normal or personal consciousness.

(3) The interaction between the two spheres of Self :  
 (a) The emergence of the subliminal into the normal consciousness, affecting life-expression. (b) The powerful influence of the normal thought and life upon the subliminal states. (c) The synchronizing of the highest normal with the wisest subliminal to effect the highest unfoldment.

(4) The supernormal in faculty and state of consciousness.

(5) The fundamental law of life-expression.

(6) The mind's power over its own functions and those, so-called, of the physical organism, whose action



ties are habitually manifested as constant response to environment, but may be consciously directed.

(7) The power of the conscious mind over the subtle life forces, variously termed "psychic," "odhic," etc.

(8) Cosmic and universal life forces and the possible relations thereto.

(9) Reciprocal relation between mind-activity and organic condition: the identification of all functions as mental; the regulation of psychologic states, from those of the ego to those of the cell, as the basis of health and law of cure.

(10) The power of the ego to regulate its own states, and that of the mind to control its mentation, through the conscious exercise of which brain-cell construction may be effected for the dominant functioning in normal life of the correlated states of consciousness, which have also thereby become incorporated as character-elements in the subliminal self.

(11) The choice of environmental stimuli and mental ideals to which the consciousness shall respond.

The "world," as we conceive it, is the greatest of our conventions. Most of our habits, customs, and ideals are largely the result of general tacit agreement, and rest upon only a semblance of reality. The central fact of this cosmic convention, to which all others are necessarily related, is the conventional idea of man. This ideal of the normal man falls very short of reality because it is the bequest of an age of non-information and the estimate of average experience.

There never was a time when phenomena did not occur in the lives of some which were not provided for in this conception of the ideal, but in order to be consistent with this conception it has been customary to assign their origin to another sphere of life and to regard them as dissociated from the possibilities of the normal experience. I am speaking now only of subjective phenomena and not including those which are objective and subsist in the supersensuous world.

These supernormal experiences have always inspired, surprised, or startled men. They have furnished the sanctions of religions, the expressions of genius and much of the phenomena of the mysterious. The severely normal mind has not always viewed them with favor, and they have contributed melancholy as well as bright pages to history.

These phenomena (the purely subjective) spring from the profounder nature of man, from that aspect which never was included in the agreed ideal. They are possible to all, and their proper and orderly realization should be regarded favorably.

That such a body of facts as were presented in this book by these and other supernormal experiences should have remained unverified, unclassified, and ignored by scientific workers became a reproach to an enlightened, liberal, and progressive age. The result was, The Society for Psychical Research (English), with its American Branch, a body of competent and learned persons whose conscientious collection and verification of data and discussion of relevant theories, together with those of the French savants and the great number of independent workers, have resulted in an invaluable contribution to the knowledge of our deeper nature and consciousness of our supernormal faculties, and possible future completion. The work has been valuable not only for its intrinsic worth, but it has rendered the knowledge acceptable to those classes who are accustomed to wait for the sanction of eminent respectability before entertaining new knowledge. Such of these representative facts and theories as relate to our purpose will be duly noted.

So much, for the present, for those profound springs of Being which we as normal selves are but the specialized and environmentally-related expressions. We turn for a moment to briefly note some facts about the normal selves which will enter into our consideration.

It is often insisted that Mind is all-potent for good or ill; that health and disease are but physical expressions

sions of their correlated mental states. Indisputable evidence of this has not been possible to produce even to those who accept it qualifiedly, to say nothing of the sceptic. It is true that instances of health and disease appear coincidentally with healthful and harmful thought respectively, but it is pertinently observed that other factors have not been eliminated, and as long as they are present we cannot claim an exclusive relationship between only a few coincident facts. Have we new evidence here?

Enter with me my friend's psychologic laboratory, one which is not connected with a great University, and whose presiding genius is a man who is not shackled by conventional science. He has pursued investigation upon original lines, and has therefore discovered remarkable facts and truths.

He places before us an apparatus of his invention and bids you think of your most agreeable or happiest experience, and as your whole mind flows into that thought you are asked to breathe into the glass tube. The exhalation carries with it compounds from your organism into a reaction tube, where they come into contact with a reagent. The precipitate is shown to be a substance highly beneficial to life and conducive to health.

Again, he bids you change your mental scene and think of the most unhappy experience, and as your soul sinks into that abyss of sorrow you exhale into the tube as before. The reaction discloses the presence of poison so destructive that if placed in a culture of developing cells it will destroy their life.

And thus he will tell you that by similar means he has discovered over forty different substances thus generated in the system by thought, all of varying characteristics and potencies for good or ill: that there may be enough poison in the tears that flow from great grief to kill, if nature's beneficent device of weeping had not provided for its elimination.



The psycho-chemist has proven by evidence which the sceptic cannot doubt, that the mind produces life-giving properties in the system, or it will likewise produce death-dealing ones, according as its activity is of one character or another.

Does the brain evolve mind, or does mind build the brain? By reason of the necessities of life-expression function and structure are co-ordinated, and in just the latter affects the former. The usual conclusion is therefore in favor of the first proposition. Nevertheless we now have the strongest evidence that mind builds the brain. Mind functioning in any special manner creates a vast increase in the number and size of brain-cells in that part of the cortex correlated with such functioning. That is to say, mind will create new brain-structure for its embodiment and expression.

Are there physiological processes distinct from mental? Again the new science replies there are not; that all activities from those of the simple cell up, are shown to be psychic; that these activities create definite structural changes which we commonly call physiological.

It is commonly considered that the so-called physiological processes are such as the conscious mind has little or no influence upon; but it is known that the habitual tenor of thought has a powerful effect upon them, and that the mind specially applied may build greatly increased brain structure and through it greatly augment the activities of those organs correlated with such brain-areas, producing health and growth there.

Mind-activity, from that of the cell to the conscious mind, influenced by bodily and environmental conditions, is everywhere dominant.

This activity does not originate alone from environmental influence: the ego reasons upon its knowledge, remembers, introspects, and creates new states at will, all of which may be made the means of beneficent attainment. Further, environment must now not only



clude matter and energy, but the thought and emotive forms of energy as well, which convey the character of the consciousness and the psychic conditions. These forms of energy proceed from each and impinging upon others' consciousness, the recognition (though mostly subliminal) produces responsive mind-activity in the recipients. We may add another element, one of a cosmic nature, to which reference will be made in a future paper on Concentration.

(Continued.)

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THE normal man has his genesis in his profounder self (the subliminal consciousness), and this must be the universal, the divine. We know that the subliminal faculties are ever emerging into the normal life; what may we not receive from the universal source? Have men been wholly wrong in speaking of the divine afflatus? As we appropriate the sunlight, so do we take from these universal stores and subordinate what we receive to the normal mind. But we may learn to receive it consciously, and by subordinating the normal mind for the time let it renew health, establish equipoise, and emphasize the characteristics of illumination, wisdom, genius within our consciousness.

This will require a willingness to recognize such elements and to consciously receive their benefits, together with some simple and direct method of establishing conscious relationship. Do this by minimizing the consciousness of the external life by entering the passive concentration and turning the attention to those subtler conditions which you would perceive.

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WE should remember that every Truth inheres in the Ultimate, and in our invocation, our concentration, or thought we may place ourselves in rapport with any which we ourselves assume in consciousness, and find a response. Aspirations and desires will find a response in the divine, providing they be of Truth.

## The Rationale of Concentration.

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### I. Nature, Purposes, and Laws of Concentration.

**I**F this personal normal self, this differentiation of the subliminal consciousness which the impulse of wisdom and the struggle for existence have evolved, were all that we have any hope of realizing interest in training, if our normal faculties and their customary measure of use were all we had a knowledge of, and if the habitual attainment of happiness and elevation of soul were the highest which aspiration suggests or chance or purpose reveals, even then we would find Concentration a method of mentation so useful and potent for good that we could not afford to neglect its acquirement. But we have a greater hope and deeper knowledge. We know that, though highly necessary for the purposes of the ego, this personal normal self is but a segment of the profounder Self, an expression specially related to a special environment and experience, and we may learn how, through the special practices of Concentration, this profounder Self may be aided in emerging from the subliminal sphere, and its states become known to and blended with the personal normal self. We know that there are vastly higher measures of efficiency for the normal faculties than the average, and that there are supernormal faculties inhering in the profounder Self, and we may learn the value of Concentration as a means of acquiring them. We know that the measure of truth-realization of the personal normal self is too rigidly conditioned by the consciousness of this physical environment and the ideals of the conventional world to satisfy the highest aspirations and beliefs, and we may learn what utility

special methods of Concentration have for transcending these rigid insistent conditions and realizing loftier states of consciousness, perceiving profounder truths, and hence attaining greater real happiness and a higher unfoldment of the divine nature.

If these purposes have no fascination or interest for the student he may still value the method as one which in some form must enter into the best mind-training, and as tending to promote more efficient effort and to establish a more effective relation with the mental world; as the best method of eradicating from the personal character the results of false thought and habit and supplanting the same with good and desirable characteristics; and as the most potent means of influencing and even controlling the vital activities to the end that health shall be the normal and unbroken condition.

Concentration, in the broadest sense, is a method of controlling, directing, inhibiting, or originating conscious mentation to specific ends, viz :

First : That conscious mental activity shall become orderly, systematic, economic, and rational, both as to the purely mental expressions and those which originate and are inseparable from physical actions.

Second : That the conscious Will shall become synchronous with cosmic truth and with the unfolding Higher Purpose, and shall bring the conscious mentation under its control, harmonizing it with these permanent factors above named.

Third : That the power thus acquired may be used in controlling, directing, inhibiting, or originating thought for the purpose of changing states of normal consciousness at will : for the eradication of undesirable states, habits, disposition, or character, and the introduction of desirable ones and the building of brain-structure for their functioning.

Fourth : That mentation shall become truth-expressive.

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Fifth : That the control and direction of the subliminal life forces may be attained and the art of directing, localizing, or concentrating them may be practiced for the re-establishment and maintenance of health.

Sixth : That the power of efficient projection of thought for beneficent ends may be acquired.

Seventh : That there may be selection in the character of dominant impressions, ideas and concepts, and the ability to transfer them to the subliminal consciousness, thereby determining for the higher ends the nature of those characteristics which life experience shall stamp upon the memory of and make part of the subliminal consciousness.

Eighth : That one may create conditions under which conscious rapport with universal life forces is possible.

Ninth : That the best conditions may be created for the easy emergence of the subliminal consciousness and faculties from the subliminal sphere and their blending with the normal self.

Tenth : That supernormal states of consciousness may be realized.

It will be apparent that there are various kinds of Concentration, differing as do the ends to be attained and the means to be employed. They may, however, be grouped under two general classifications, the one relating to originative and constructive purposes, and the other to the revealing of the subliminal states and faculties. I have thus divided them, calling the first Constructive Concentration and the second Revealing or Interpreting Concentration.

As we proceed we will find another convenient classification, namely, the Active and the Passive Concentration. This is substantially identical with the above-named division, but we will find in actual practice that at some points the method of the Active in some degree enters into that of the Passive.

In the Active Concentration the results are mainly similar in kind to those of ordinary mental activity, but differ from them in quality, and include attainments never otherwise reached in any appreciable degree. As to method it differs in efficiency and in orderly, masterful, and scientific application. In Passive Concentration there is a portion of result which differs in kind from that of ordinary mentation, just as the subliminal consciousness differs from the normal personal consciousness, and in method there is necessarily a difference.

There are certain psychologic laws which underlie these practices and their results, and in harmony with which we will find our experience. These, as I conceive them, may be tentatively stated thus :

(1) Consciousness is the fundamental fact of knowledge which, with all experience, is based upon it or some change in its state.

(2) Mind is a specialized state of consciousness related to a particular environment or to concepts arising from the knowledge of it.

(3) That which the mind holds in thought, contemplation, or concentration conditions the mind, which, for the time being, is the expression of consciousness.

(4) Concentration eliminates from the mind all but the contemplated conception or idea, and merges the emergent consciousness into that alone, which, for the time, becomes the state of the soul.

(5) Every mental state or activity is accompanied by physiological changes in cell-structure, and Concentration builds up a brain-structure through which the special functioning of thought or consciousness correlated with it recurs with ever-increasing ease and perfection.

(6) With every expression of a state there is a

tendency to repeat it; and conversely, with every suppression of such expression there is a tendency to infrequency.

(7) Every image or thought held in consciousness tends to become externalized in action or condition.

(8) The soul grows into the states held in dominant contemplation, and they become permanent by the law of use.

(9) By reason of the continual interaction between the two spheres of consciousness (the normal and the subliminal), the marvelous plasticity, responsiveness, and retentiveness of the subliminal mind, Concentration powerfully affects the subliminal states.

(10) The subliminal states emerge with greatest facility when the elements which give the dominant characteristic to the normal consciousness are minimized.

We will have occasion to fully consider these propositions in relation to method and theory.

It will be well to take a general view of one characteristic of the mental life before applying any methods to its regulation. Seeking further to express the fundamental nature of mind, we may say it is the interaction (perception and response) between the ego and its environment. As this environment varies continually and radically there must be a corresponding variation in mentation, though there are, running through the mental life, certain principles approved by experience and agreement which form the basis of conduct.

As the conditions of environment present themselves without any special order as far as the percipient is concerned, so perception and response (mentation) become largely devoid of order except as it relates to the objects perceived. The result is the dominance of the order of the environment where orderly perceived and a lack of order as relates to the percipient. Thus the established habit of thought is desultory and rambling.



This characteristic is of very ancient standing, and while such mentation was invaluable in the evolution of man, its abuse lies in permitting its dominance at all times. But habit of such antiquity is hard to overcome. What is your experience? Can you readily rise from the stage of mere perception and response to that of origination? Can you direct thought to any subject and hold it in consciousness for a considerable period of time? Can you reduce the elements of that subject one by one until but one remains, and hold that for a practicable period? Can you change the tenor of thought at will, and exclude from contemplation the unpleasant and undesirable and supplant them with their opposites? We should be Masters here when we will to be.

It is this inability to choose at will, this lack of power to hold what we wish against the intrusion of what is useless, unwelcome, and harmful, which at once emphasizes the need of some sort of Concentration. The undisciplined and erratic-thought-habit not only defeats realization through application or contemplation, but it is wasteful of opportunity, of mental force, and of psychic energy. As every mental state produces corresponding structural changes, much of it is actually destructive of health-conditions by the generation of elements which impede healthy growth and repair.

There must be some natural and simple remedy for this, and in that remedy we may expect to find many expedients which may be used as accessories to specific practices of Concentration to be hereafter detailed.

Let us first suggest a systematic effort at orderly and rational thinking. Whatever may be the nature of activity, whether business, social, or study, have special care that mentation be pertinent and relevant, that it be direct and clear, and that it be truth-expressive. Let these requirements be applied to the habitual life and it will eliminate the useless and harmful as well as increase the aptitude for special work in the higher efforts of Concentration.

It is not presumed to prescribe rigid methods for those who do not think they are in need of them, but to call attention at least to the evident fact that facility for obtaining results in Concentration will be greatly increased if even a little of this selective and exact habit of thinking be applied to every-day thoughts; and to further state that much of the benefits of special Concentration will be lost by a total disregard of these principles in habitual life. This practice is one which may be followed at pleasure, the opportunity always being present, and one may know that every degree of success, even though not appreciable at the moment, adds to his powers for higher realization.

We should bear in mind that while there may be special times for and special efforts at Concentration in order to attain specific ends, the habitual tenor of thought should become largely selective and directive in so far as spontaneity is not desirable. There should be no effort to crush out that spontaneous thought which has the characteristics of genius and wisdom, and it is believed that the acquisition of the power of controlling mentation will add facility to the emergence of this particular kind of spontaneous thought in ordinary moments, as it undoubtedly does in the moments of Concentration and Meditation.

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ENTER the Silence daily. Observe regularity and special time if practicable; if not, utilize available opportunity.

You keep a strong dominant relation with the physical world and its demands, why not devote but a short time in establishing and maintaining a conscious relation with the subtler sphere and your subliminal nature and profiting by the renewing and beneficent results?

It is hoped that you know the way; if not, directions will be found in future numbers as soon as the subject can be logically reached.

## Apotheosis of Soul.

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### I. When The Sun Burns Out.

SCIENCE warns me that the sun with its system of planets has passed the zenith of life, that they have entered the afternoon of existence, and that all sentient and conscious life dependent thereon is destined to extinction. She reminds me that the moon has long since become a dead planet whose oceans have disappeared and whose atmosphere no longer exists. I understand that with the loss of the central light and heat the rayless night of abysmal space will enfold the system and the unthinkable winter of absolute zero will lock us in its death embrace. Long before this *finale* of extinction overtakes us the diminution of the sun's heat and light will cause the extinction of all forms of life upon our globe, man surviving all others because of his intelligent adaptation to environmental changes and his partial conquest of the forces of nature; and when our flaming sun becomes a charred and frozen cinder, its planets will have circled round it for ages bearing no life and no hope.

This is to happen in about five million years: and yet it does not appall me.

Why should I mistrust the eternal laws of progress, the wisdom of the cycle of birth, maturity and transition? In a Universe of ceaseless change why should I shrink from the result of Nature's purpose because of what might appear an appalling end brought about by those very changes? Is it possible to imagine failure on so stupendous a scale? Catastrophy may cut short the immediate development and life of the individual, but Nature's orderly change can never involve the sum of life in hopeless cataclysm.



Suppose the sun die out like a burnt-out candle will I stand in further need of its light and heat Nature will never put a period to its fires until I shall have ceased to need them, or rather, my needs will change with Nature's changes. How could it be otherwise when I am part of the great system? Life adjusts itself to all orderly physical changes in conditions. There was a time when it emerged upon the plane of gross matter: there may come a time when it will ascend permanently to another plane of subtler matter. Perhaps that time will come with the burning out of the sun's fires which make the present condition life bearing. Thus does the sun's supposed death not only cease to appall me, but becomes an event in whose accomplishment I am interested. Thus the sun's history must be mine to an extent; its destiny I am also linked with in a measure. The history of life has been tending towards beneficence, the path has been upward: therefore I do not fear the orderly end, for that seeming end is an inseparable part of the whole, and cannot be less beneficent than the noontide.

Burn on, O Sun! and throw your heat and light in seeming prodigality into the stellar depths. Nothing is lost: we know that all energy is conserved somewhere. Countless forms of life transform it into necessary conditions for existence. Should I inhabit a physical body some millions of years hence with the future children of men of that age, I know that your enfeebled rays will amply suffice for my purposes, for those few million years will see some changes in me as well, and the divine spark of life will have other needs, and the old needs in other degrees.

When I look up at the old sun what a reverence fills me; what a veneration I feel for my old friend of fifteen million years more or less! It is the same old genial face that shone upon the vast progeny of life from the monad to man. The same old sun warmed the rugged men of the Stone Age, and taught the

mystery of fire to those of the Iron Age. It is the same beneficent force to which multitudes have built temples and kindled altar fires. How many countless days through innumerable years have the eyes and thoughts of men turned to the same old dispenser of life and comfort, of plenty and beneficence! When I gaze upon it I am united with the past of human progress, with the great of all ages, the worshipful of all climes. I behold the same orb which inspired the toilers of Ancient Egypt, the builders of the Pyramids, the sculptors of the Sphynx; the same that shone upon the carvers of the ancient rock-temples of India, and upon the builders of the Chinese Wall; the same that burned the sands of mystic Arabia, and lifted the waters to the Nile's source that they might descend and spread plenty over the land; the same that looked down on Salamis and Thermopylæ; the same that saw Alexander's conquering advance, and Hannibal cross the Alps; the same that warmed the life of Jesus, Buddha, Socrates; the same that gilded the Age of Pericles, made possible the Pharaohs' splendor, the Phœnecians' commerce, the Arabians' science, the Greeks' art, the Romans' power, the Vikings' prowess, the Anglo-Saxons' supremacy; the same impartial orb which has seen the rise of nations, and the decay of peoples; the same old sun gladdening with strict impartiality the sum of life in every age.

Burn on, O sun! and when the last spark dies upon the celestial hearth, if I need your genial warmth and cheerful light, the unfailing chemism of Infinite Life will unite my further destiny with some other sun whose day of life shall have just begun, and thus will my needs be met and my incomprehensible evolution be made one and complete with the numberless systems of the Universe.

But they tell me that not only is the sun an elder brother of the vast and countless number of visible suns, but the nebular areas are small and can evolve

but a limited number of new suns, thus limiting the possibilities of newer life, and finally placing a period thereto. It is also pointed out that occasionally the existence of some huge burnt-out sun, a part of some visible system, is discovered, and it is suggested that there may be a great majority of them in the fathomless depths of extra-stellar space, and that if this be true, then the Universe as a whole is on the downward curve of the circle, and tending towards a lifeless condition.

It may be so ; but there may be vaster systems beyond the confines of our universe, universes suspended in some other form of ether than that which we term luminiferous, and therefore invisible to us.

Still I do not shrink from the suggestion : if it be the destiny of matter it must be well, for it must then be natural, orderly, and in accordance with the constitution of things.

And why assume that the extinction of physical heat and light must inevitably mean extinction for the sum of life ? Physical heat and light are but the manifestations of energy upon the grossly material plane. There are other planes of matter vastly more subtle, and other realms of vibration more rapid and intense. Who can say that the burning out of a sun leaves it without a subtler energy upon other planes, or that the manifestation of life which has graduated with the termination of the heat-period of a sun is not fitted to evolve upon a more subtle plane above the range of heat-vibrations ? Who can say that the rayless depths of space are not bathed in a splendor more beautiful than sun-light ? Who can say that in that light there may not be infinite forms of life ?

But it may be that the eternal dictum of change will not permit the burnt-out suns to remain cold and rayless, but will carry them onward to the beginning of another vast cycle to enact the same drama of birth, maturity and decline as before ; while its graduated



quantum of life shall pass onward into more subtle spheres of Being. But in any event I acquiesce, for I am a part of it and will find my proper and beneficent place in it all. So burn on, O Sun! and fulfill your divine destiny and mine as well!

(Continued.)

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INASMUCH as consciousness is all, and that all we may know is a change in it, and all we may do is an act in harmony with some state, it follows that the essence of spiritual attainment is the acquirement of the divine state of consciousness. This will not be separated from conduct in harmony with it.

Do not imagine that this is an impossible attainment because the terms used seem to imply such vast advances and suggest such unattainable states. You can approximate them and find yourself loftier than you expected. The proposition must of necessity include the whole possibility, but all attainment may be a gradual becoming of that possibility. Grasp the law and direct your effort accordingly. You will reach a point sooner by following the straight line than by describing circles and eccentrics.

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JUST as we shift the centre of maximum consciousness do we change the dominancy of our characteristics. We may have the environmental-mind, the ideal-mind, the emotional-mind, the mystic-mind, the symbolic-mind, the cosmic-mind, the universal-mind, according as we make the one element or the other the controlling measure of consciousness.

Centre the consciousness upon any field of experience, objective or subjective, and its characteristics will become dominant in the life. If you wish to change the dominant characteristic of consciousness change the subject of thought, interest, meditation, or concentration.

THE effort of life is for REALIZATION ; to actualize the hopes and aspirations which are the promptings of the profounder self. Men run here and there in search of the attainable, mistaking the shadows for the reality, the transitory for the enduring. Ashes upon the lips. The wiser discerned somewhat more clearly. The Yogis and the Mystic sought in different ways the divine consciousness ; the Philosopher thinks of the ultimate. Whence this daring aspiration ? It is prophetic : the stream does not rise higher than its source ; the soul is divine.

To realize this divinity is the end of religion, the dream of every soul, though mayhap distorted and obscure. Its realization in completeness must mean the attainment of a state partaking of its powers, mastery, freedom, and blessedness. Extraordinary experiences, supernormal powers, illumination, disinterested love have persuaded many that they have attained it. To such extent they have. There is ever a becoming but in many degrees of completeness. No life is devoid of its beginnings, and many are rich with its repleteness. Means are diverse, but they usually are elements of Living the Life. Aspiration will lead one to the threshold, profound desire will take him across it, and work, knowledge, wisdom will effect realization in their own measure.

Some seek by worship, some by work, some by love, some by unusual practices, some believe that sorrow and trial only can attain it, others are of a different temperament. They all attain in some degree.

We would not discredit the legitimate ends of normal life ; it is not evil, only its method of living is to be improved and revised ; the divine is to be realized in a larger measure in it, it is to be supplemented in faculty and power by accessions from the profounder self, its potential divinity recognized, all in a rational and orderly manner insuring Realization's timely and desirable advent.